

RESEARCH
ARTICLE**Global Features and Principles: A Critical Analytical Study of the Guiding Law for National Education in Algeria****Mazia Aissaoui**

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Universality, Human Rights, Educational System, Democracy, Education.

Abstract

According to an official Algerian school document, the objectives of the Algerian educational system are to enable Algerian schools to integrate into the global promotion movement. In this article, we focus on one of the most important principles and fundamentals of global and national education by linking the Algerian educational system to the values, principles, and characteristics of worldwide culture, as one of the indicators of progress and development that the system seeks to achieve. The latter attempts to pursue the global.

It follows the path of progress towards a better future for its future generations by adopting universal concepts and principles in the content of its educational system, such as opening up to others and accepting their language and technological characteristics, as well as including democracy, a peaceful culture, and the realisation of human rights. We reveal the extent to which the educational regulator adopts these concepts by analysing the content of the National Education Law and considering whether the document contains the principles and foundations of Algeria's educational system. The results of this analytical study confirmed that the contents of this document support the values and principles of global culture, emphasising democratic forms of education and promoting the rights of children and learners. The document also values the idea of opening up to others by mastering foreign languages and modern technology.

Citation

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Introduction:

'Neighbours in One World' is a slogan that documents a new system which is taking shape. It outlines a path that will lead nations towards envisioning a small global village that encompasses nations and peoples. It highlights the need for a system of shared values and a high ethical framework to guide people towards international dialogue, eliminating barriers between nations and peoples and transitioning communities from division and fragmentation to closeness and unity. This will lead to consensus being reached on issues of diversity and distinction, resulting in homogeneity and similarity. A global consciousness and unified values then emerge, based on humanitarian ethical charters (Al-Jabri, 1998, p. 146).

As a result of this idea, and within such a cultural and historical framework, we have witnessed the development and growth of a pattern never previously seen anywhere, encompassing science, technology, and knowledge. This is the hallmark of modernity; we are witnessing an abundance of inventions, information, knowledge, and values that resonate with all people, regardless of their origins, opinions, beliefs, or religious convictions. These reveal their roots and stakes, as well as the sources of conflicts in their ancient origins. According to previous ideas, the issue of universality and the global cultural form is a central focus in

the development of a global culture¹ (Weld Khalifa, 2003, p. 374). This concept is considered to be related to principles and ethics that can and should be applied universally (Leclerc, 2004, p. 226). Thus, from this perspective, global culture is defined as a concept related to principles and ethics applicable to everyone, not as a homogeneous world, but as a modern concept comprising a variety of lifestyles and global entities (Robertson, 1998, p. 220). As an idea, universality is a human reality at the level of the individual, the collective, and larger units such as nations and peoples (Hajjaj, 2003, p. 18). It generally signifies the universal law for all human societies, as humans are at the centre of the world and are the measure of any universality. Recently, however, Jerry Andre Garcia has linked universality to the Western civilisational project, as it — by all its components — historically dates back to the European Renaissance (the Age of Enlightenment), attributing its civilisational and cultural references to the West as a composite of Christian, Greek, Roman and Latin civilisation (Hajjaj, 2003, p. 82). However, modern studies prove that the concept of universality emerged long ago in the political literature, religions and philosophies of ancient and medieval civilisations, including the Assyrian, Babylonian, Phoenician, Persian, Roman, Islamic and ancient Eastern, American and African civilisations. The

¹ According to Taylor's definition, culture is the totality of knowledge, beliefs, art, law, customs, standards, ethics and skills (techniques or technologies) acquired by individuals as members of society.

meaning of universality was influenced by the specific characteristics and epistemological axioms of each civilisation and era (Al-Jabri, 'The Arabs and Globalisation', 1998, p. 297).

However, the concept of universality took on its modern meaning with the rise of rational bourgeois movements in Europe, becoming widely used throughout the twentieth century alongside scientific and technological discoveries, as well as the emergence of major philosophical theories and ideologies. Consequently, the concept of universality emerged in opposition to nationalism and imperialism. It was later reinforced by international developments in the form of globalisation (Hajjaj, 2003, p. 306), a phenomenon that began to compete with the concept of universality in terms of its definition, connotations and areas of application. This is due to their "verbal proximity" and their shared root in the word "world", as well as their close methodological and epistemological ties, and their shared meanings of unity and encompassing humanity (Hajjaj, 2003, p. 138). In this context, Mohamed Arab Weld Khalifa asserts that although globalisation is not universality, it does not occur outside of it. Universality encompasses all the wonders of human heritage and everything produced by ancient civilisations. Yet it does not exclude globalisation; it encompasses it because it is a flexible concept that includes fluidity in the realms of ideas, information and products, including cultural industries (Weld Khalifa, 2003, pp. 369-368). Therefore, although they share a common root, 'globalisation' and 'universality' are not the same. The former is an ideology and a value, while the latter is a path and a dynamic that carries the ideology of those who globalise from major powers.

The idea of universality can also be considered as the methodological and theoretical foundation for the global system, encompassing all its principles, ethics, laws, standards, criteria, regulations and rules relating to the universe, life, humanity, society and existence. The goal is to identify what unites us, seeking a shared human identity and common global templates for all religions, cultures and particularities. However, it is difficult to establish universality without considering the world's specificities and cultural diversity (Mjadoub, 1999, p. 93). However, educational systems, through their programmes and curricula, and the various educational actors involved in organising and implementing the learning process, work against this. In contrast, globalisation seeks to dominate and control by penetrating cultures, entrenching civilisational subjugation and undermining the cultural identity of individuals, groups and nations (Hajjaj, 2003, p. 305). This is what educational systems in all countries resist and combat.

In order to be universal, it must be democratic, recognising equality among humans, cultures, peoples, and nations – meaning no exclusion under any pretext, whether ethnic, linguistic, religious, political, or geographical. Its aim is to promote human dignity through the objectives and mechanisms of education.

The problem:

Rapid transformations over the past few decades have led to radical changes in societal structures and the systems that comprise them. In our era, the only certainty is ongoing and continuous change. Major issues and problems have emerged that are discussed at national and global levels, and which impose themselves on local communities and threaten their unique identities. In order to contain and address these challenges, it is necessary to understand the variables, forms and positive and negative characteristics produced by global concepts such as globalisation, cultural globalisation, sustainable development, democracy, terrorism, minorities, ethnicity, gender, nationalism, identity and human rights. These concepts and issues are constantly changing and evolving within the framework of global cultural transformations. This global phenomenon has far-reaching effects in every region of the world and relies on shared values among religions, cultures and civilisations. It knows no borders or distinctions between markers of progress or backwardness and is based on organising principles and values that are subject to definition and constant development. These characteristics are imposed on all peoples and nations.

The changing nature of global issues and principles, alongside the expansion of knowledge, political, economic and cultural transformations, and advancements in transportation and communication,

means that today's schools must continuously reconsider their approach to teaching and their understanding of the world. Consequently, they must redesign their curricula and educational programmes based on this understanding, adopting an interdisciplinary approach that incorporates diverse information and focuses on global culture, world history, geography, and shared humanities such as human rights, democracy, freedom, culture, learning, and respect for and interaction with others. These ideas and conditions pose the greatest challenges to the educational system in any society, particularly in developing countries. The modern school must ensure it provides a shared cultural foundation for its local community, while also engaging with and interacting through elements and principles of current global culture.

This reality has prompted various countries to review their actions, evaluate their performance and achievements, and identify development opportunities. The aim is to positively engage with the global challenges that affect us all, and to make the necessary efforts to do so, including reviewing systems and frameworks to improve communication and interaction. This aligns with a global culture based on the principles and values of sharing, dialogue, equitable exchange and competition, all of which are grounded in standards of competence, merit and reciprocity.

To this end, many educational systems have adopted specific strategies to reform education within the context of the ongoing global social, cultural and economic changes. Recognising the need to strike a balance to ensure its survival and stability, Algeria adopted a forward-looking vision that makes the education system a factor of harmony and unity. This led to a reconsideration of the educational system, resulting in urgent reforms starting from the 2002/03 academic year. These reforms were further amended in the 2006/07 and 2015/16 academic years. This reform involved a radical overhaul of all aspects, including programmes, curricula, schedules, structures, subjects and pedagogy in general. One of the primary objectives of this reform was to elevate the educational system to the level of global systems and respond to societal aspirations.

In light of the challenges arising from both internal and external realities, today's Algerian school is required to devise a strategy capable of achieving the community's educational goals while ensuring its identity and preserving its integrity. It must also strive to develop an advanced civil society that embraces global culture and adopts its values and principles as it navigates the future. Education must rise to a level that is relevant to both the present and the future; this is the gateway to globalisation.

Simply restructuring the educational system internally is insufficient; it must connect with external frameworks that open education up to modern concepts of universality, such as democracy, human rights, civil society and sustainable development. However, this does not necessitate the dissolution of specific identities or the elevation above historical contexts and forms of diversity that any educational system aims to produce and reproduce within its content. Therefore, the modern principles and values of universality, such as democracy and human rights, should be focal points in the Algerian educational system's knowledge content.

Based on this idea, the aim of this article is to reveal the extent to which the legislation and laws of the Algerian education system, as set out in the National Education Act, incorporate the values and principles of global culture as one of the educational policy objectives. It will focus on characteristics and principles of universality, including democracy and its indicators in the educational system, specifically educational democracy, as well as human and children's rights. Additionally, it will examine acceptance of others, cultural and technological inclusion, and linguistic communication between cultures. The article will address the following questions:

1. Does the guiding law for national education include values and principles of universality?
2. Does it include values and principles related to openness to others?
3. Does it include democratic principles?
4. Does it include human rights values and principles?

Goals and importance of the study:

This study's significance stems from the importance of its field of study. Our topic falls within the field of sociological studies in education, linking the educational system as a framework to the social system as a whole. We will address one of the most critical stages and fundamental processes that contribute to activating and advancing this system in one way or another. This involves the values and principles of global culture that all educational systems aspire to embody.

This study aims to confirm the inclusion and integration of Algerian educational legislation as a fundamental reference for organising and delivering its educational system in line with the various values and principles of universality imposed by today's advanced world. We will investigate the extent to which Algeria's national education law highlights values and principles sought by today's world, such as educational democracy, human rights and acceptance of others, including learning foreign languages and mastering modern technology.

First: The conceptual and sociological framework of the study.

Concepts:

1. The concept of universality:

The French political thinker Bertrand Badt defines universality (l'universalisation) as follows: 'A set of principles, values or rules that transcend specific histories and thrive similarly across all social contexts' (Hajjaj, 2003, p. 82).

Similarly, but in more detail, Sayed Yacine describes it as follows: 'Universality is a global human phenomenon with far-reaching effects in every region of the world, based on shared values among religions, cultures and civilisations.' It is a phenomenon that is not limited by the borders of the North or the South, nor is it distinguished by markers of progress or backwardness, or levels of wealth and poverty' (Yassin, 2002, p. 321).

Nour el-Din Khandoudi also defines it as 'a set of universal values with a limited interpretation forming an integrated value system, including democracy, freedom, citizenship, human rights, pluralism, tolerance and rejection of fanaticism, among other values derived from the French Revolution of 1789' (Hajjaj, 2003, p. 438).

Through our analysis of these concepts, we discern commonalities and integration among the thinkers as they all agree that universality consists of a set of shared values that are specific to the human world as a whole, without borders or divisions. However, Nour el-Din Khandoudi's definition differs in its precise enumeration of these universal values, which he attributes to the French Revolution.

Conversely, Abed al-Jabri defines universality in two parts. In the first part, he defines universality as 'the comprehensiveness of all human principles and values'. In the second, he distinguishes it from globalisation, asserting that there is globalisation and there is universality. He defines universality as 'the aspiration to elevate, particularly to a global level, a legitimate desire for giving and receiving, for acquaintance, dialogue, and cohesion. It is the way of the self to engage with the other.' In contrast, he defines globalisation as 'the will to dominate, the suppression and exclusion of the particular, the ambition to penetrate the other and strip them of their uniqueness, thus negating them from the world' (Al-Jabri, 1998, p. 145).

Operational Concept of Universality:

In our study, we define universality as 'a set of human principles and values advocated by the international community and which should prevail worldwide. These include openness to others, democracy and human rights. The latter two are the indicators we have chosen to represent universality in the Algerian educational system.'

2. The concept of democracy

Many researchers agree that democracy is a continuous and ongoing process of gradual transformation rather than an abstract, ready-made concept. It is also not a system that is born complete from the outset and requires no application in any time or place. Furthermore, democracy is not merely a one-way deterministic relationship; it is not simply a reflection of specific economic, social and cultural factors. Rather, it creates favourable conditions for developing and renewing the sociological climate within a distinctive historical context, thus becoming a distinct skill among all social groupings and across all institutions (Qira et al., 1999, p. 29).

According to Abdel Jabri, democracy is 'a sound and positive method for organising relationships within society in a rational manner, directing conflict and competition for the benefit of societal progress as a whole, within the framework of citizens exercising their rights' (Jabri, 2007, p. 131).

Qasim Hadjaj argues that democracy is not merely a historical subject, but a contemporary necessity – an essential concept for individuals in this era. The individual is now a citizen with a set of democratic rights, including the right to choose rulers, freedom of expression, the right to assemble, the right to education, equality, equal opportunities, and social, political, civil and economic justice. Therefore, the issue is not just about the possibility of practising democracy in one society or another, but about establishing its foundations and recognising its mechanisms as the essential framework that enables individuals to exercise their citizenship rights fully through civil society institutions (Hadjaj, 2003, p. 157).

3. The democracy of education

The connection between democracy and education is a well-known and intuitive one. Logically, a government based on elections can only succeed if the electorate is sufficiently educated. Another rationale is that democracy is not merely a system of governance, but primarily a method of shared and ongoing life among individuals. Thus, education is linked to a form of democracy known as the 'democracy of education'. The effectiveness of education depends on the dynamic framework in which it exists, responding to its movement, needs, demands and principles – everything the educational system requires at all levels (teachers, learners, school administration, curricula, etc.). Furthermore, education is an integral component of democratic processes, providing the structural foundation through which democracy is realised and evaluated (George et al., 1998, p. 444).

In its broadest sense, the democracy of education ensures that every individual, regardless of age, receives a minimum level of education that prepares them for life, enabling them to fulfil their role as a productive citizen while achieving their personal identity. The true essence of the democracy of education is to guarantee this fundamental human right, regardless of gender (Ahmed, 1995, p. 237).

Maha Al-Khawaldeh defines democratic education as the integration of democratic political values into the entire education system. This allows the system to benefit from the advantages of political and social democracy, generalising education across all layers of society, regardless of geographical environment, social status or economic disparities. Education should be provided to individuals regardless of their gender, colour, abilities or religious beliefs, applying the principle of equal opportunity to all members of society (Al-Khawaldeh, 2007, p. 375).

Many countries have established educational policies aimed at providing compulsory and free public education, equal educational opportunities, conveniently located educational institutions where students can meet without social discrimination or distinction, and inclusive schools in order to achieve an ideal model of the democracy of education. This entails rejecting disparities and changing admission criteria, facilitating transfers between institutions, offering adult education programmes and modifying teaching methods and curricula, among other indicators that reflect educational democracy.

Based on the terminological and sociological definition of educational democracy and in line with the objectives of our work, we have chosen a concept of educational democracy based on equal educational opportunities, free education, the generalisation of education and compulsory education, as these indicators reveal the existence of educational democracy within the guiding law of education.

4. The concept of human rights:

Following the Universal Declaration of Human Rights in 1948, the concept of human rights evolved from an individual philosophical notion to a social legal concept. Initially limited to natural rights, the concept then expanded to include individual rights before a social dimension was added for both the individual and the community. This concept gained international legitimacy through positive legislation rather than philosophical notions (Al-Shaykh, 2000, pp. 5-6). Consequently, individuals have acquired the right to life and freedom, the right to freedom of expression, and the right to participate in the man-

agement of public affairs in their country. In terms of living standards, it is sufficient to ensure health and life for oneself and one's family. According to Ibrahim Badawi Al-Shaykh, human rights are those rights inherent in human personality. Primarily, these are the rights of every person to life and liberty, as well as their rights as humans. This includes civil, political, economic, social and cultural rights. They also encompass the right of peoples to self-determination, freedom, development, security and peace. In this sense, human rights are universally fixed and indivisible.

Thus, the concept of human rights is: 'All rights that guarantee individuals the freedom to develop their potential and expand their legitimate choices in order to lead a dignified life in terms of the civil, political, economic, social and cultural aspects.'

Education and Human Rights:

As education serves human beings, it is the logical and realistic prerequisite for developing human potential, nurturing values and behaviours, and driving societal development and modernisation (Ghassan et al., 2007, p. 135). As education is one of the most effective and important means of human development, it is also one of the primary tools for affirming and asserting human rights. Education and teaching are linked to human rights through international constitutional provisions that education is a right guaranteed by the state for every citizen and is regarded as a fundamental individual need. Therefore, the right to education is not a gift bestowed by the state upon its citizens, but rather a duty and obligation imposed on the state (Khidr, 2005, p. 94).

Based on these considerations, we find that the focus on human rights has gained significant prominence in international forums and global events through the celebration of specific days such as International Human Rights Day, Children's Day, Women's Day and the Day of Tolerance. The aim is to make concern for human rights a daily, purposeful, responsible, rational and organised interest. Choosing education as a means to disseminate and entrench a culture of human rights is a solid strategy for equipping individuals with the necessary skills and knowledge to create a world free from human rights violations. This can only be achieved through an educational methodology based on participation and interaction (Moutabouli, 2003, p. 186). Education is a fundamental part of life and the cornerstone of sustainable development, social progress, and stability and peace.

To explore the relationship between education and human rights further, the following categories illustrate the nature of this relationship:

Category 1: Low level of education and high level of human rights. This group consists of individuals who have a low level of education, but enjoy a high level of human rights, such as participation and freedom of expression. However, their freedom is very limited due to their low level of education, which hinders their self-advancement and prevents them from fully enjoying their rights.

Category 2: High level of education and high level of human rights: This group has a high level of education and enjoys a high degree of rights. This allows them to develop by utilising their full human potential and knowledge.

Category 3: High level of education and low level of rights: Although this group has a high level of education and learning opportunities, they suffer from the deprivation of their rights. They live in an uncertain environment lacking security and intellectual freedom, which means their thoughts and knowledge serve the existing authority. This often

leads them to seek an environment characterised by greater intellectual freedom, which can result in them emigrating.

Category 4: Low level of education and low level of rights: This group is among those deprived of basic human rights and has minimal or almost non-existent levels of education. They live in environments that lack the basic conditions necessary for life and suffer from illiteracy, poverty, illness and hunger. Consequently, they are unable to comprehend the reality of life (Ghassan et al., 2007, pp. 138-139).

In order to avoid these negative consequences, there have been increased calls for attention to human rights under current circumstances, especially as cultural openness and civilisational communication between nations and peoples have expanded in the context of the information and communication revolution. Global organisations have recognised that education is a fundamental right for everyone, as demonstrated by the Global Forum on Education.

Based on the definitional framework and the objectives of this work, the concept of human rights as a guiding principle of education has been defined in terms of children's and women's rights, with a specific focus on the education of girls and special groups.

Second: analytical study:

1. Study methodology:

As this study involves analysing educational system documents in accordance with the official legislation of the Ministry of National Education regarding the principles, foundations and basic reference rules for education in Algeria, the methodology adopted is content analysis. Content analysis aims to "quantitatively classify specific content in light of a category system designed to cover relevant data for specific hypotheses related to this content". It seeks to yield evidence and specific conclusions from qualitative analysis using particular steps and tools.

2. Sample of the study:

Based on the methodology used, the sample of the research involves analysing another educational document in Algeria.

The Guiding Law:

This official publication of the Ministry of National Education is referred to as Guiding Law No. 08-04. It was issued in February 2008, approved by the National People's Assembly and the Council of the Nation, and came into effect on 23 January 2008. It is the Ministry of National Education's latest document, aimed at completing the legislative and institutional frameworks for educational system reform.

3. Analysis tools:

Based on the characteristics of the methodology, the following tools were adopted:

Classification of Analysis: This classification represents the quantitative framework for extracting data from the study samples. This classification was adopted after the preliminary analysis of the research samples, in which the categories and indicators of the study were identified, and the analysis classification was constructed in phases.

The content analysis method is characterised by multiple categories and units of analysis, which are fundamental to the methodology. Therefore, when selecting the content analysis method, researchers face several units and categories for analysis. In this study, we are dealing with official documents containing short, scattered materials and texts. Therefore, we chose the idea unit as the primary recording unit for analysis, since it is the most suitable for the nature of the topic and material being analysed. We also selected the paragraph as the contextual unit since it contains more than one idea.

The analysis category refers to the main and sub-elements that have been established, classified and coded.

Table No. (01): Analysis Categories

Globalization	Openness to globalization	-Acceptance of others. -Foreign languages. -Scientific technology.
	Democracy in education	-Equal educational opportunities. -Free education. -Universal education. -Compulsory education.
	Human rights	Children's rights -Women's rights (Girl's education).

				-Special groups.
Analysis and Interpretation of Data:				
Table No. (02): Presence of Universality Indicators in the Guiding Law:				
Form of discussion/approach				
Variable				
Openness to globalization	Acceptance of others	15	30%	
	Foreign languages	17	34%	
	Scientific technology	18	36%	
Total:		50	100%	
Democracy in education	Equal educational opportunities	12	30.76%	
	Free education	09	23.07%	
	Compulsory education	08	20. 5%	
	Universal education	10	25.64%	
Total:		39	100%	
Human rights	Children's rights	04	33.33%	
	Women's rights	04	33.33%	
	Special groups	04	33.33%	
Total:		12	100%	

Note:

The data in the table is derived from a previous table that included both implicit and explicit analysis categories. These have been omitted here to avoid repetition of the data.

It is clear from the data in the table that the concept of openness to the world is highly correlated with the variable of scientific technology, standing at 36%. Foreign language follows at 34%, while acceptance of others ranks last at 30%, considering the total presence of each variable within the concept of openness to universality.

As for the second idea, 'Democracy of Learning', the highest percentage is for equal educational opportunities at 30.76%, followed by generalised education at 25%, free education at 23.07% and compulsory education at 20.6%. The percentages for the third idea of universality (human rights) show an equal presence of its variables (children's rights, women's rights and the rights of special groups), each accounting for 33.33% of the total.

The table shows that the Guiding Law for National Education prioritises scientific technology as a variable representing universality. This establishes it as a condition for accessing global culture and engaging with other cultures. This is achieved through the following points:

Providing students with a genuine scientific and technological culture.

- Preparing students to live in a world where all activities are related to information and communication technologies (Guiding Law No. 08-04, 2008, p. 14).

The authors of this document emphasise the necessity of linking Algerian schools to modern technological techniques and mechanisms, as technology is a strategic option in the school reform project. Mastery of this technology is considered a successful means of preparing new generations to face the future.

Incorporating it into education from an early stage fosters learners' independence in seeking information and facilitates the acquisition of knowledge (Morsi, 1983, p. 109).

According to Bourdieu's theory, the role of educational technology is to assist in the democratic reform of education and to rebuild educational relationships effectively. However, educational technology itself is neither the determinant nor the facilitator of educational reform. Technological means depend on the functional and social patterns of the educational system (Badran, 1998, p. 350).

Furthermore, in the context of 'openness to universality', this document regards foreign languages as an approach that aligns with global educational guidance, based on several considerations, the most important of which are:

Foreign languages are linguistic necessities resulting from economic globalisation and technological transformations.

- Mastery of widely spoken foreign languages is essential for effective participation in cultural exchanges and the direct acquisition of global knowledge.

This document views the teaching of foreign languages in Algerian schools as a valuable asset and source of knowledge that requires careful consideration and governance through rational and insightful policies. It recognises the importance of the early integration of foreign languages into students' educational paths.

Foreign languages have long been considered a means of communication and interaction for any national state, through which individuals can acquire knowledge and information from beyond their own culture. The more proficient an individual is in multiple foreign languages, the greater their intellectual and cognitive development. As one of the Arab and Maghreb countries, Algeria has long been concerned with integrating foreign languages, particularly French, into its educational programmes from an early age. French has held an important and distinguished place in new educational reforms. French is taught as a second language from the third grade of primary school. Additionally, mathematical symbols have been adopted in French-language science subjects, alongside an increase in weekly hours dedicated to French in most stages of education.

Reflecting on this, it is clear that Algeria continues to strive to enhance the status of French, considering it a primary global language through which it can engage with global cultures. Meanwhile, the world today relies on English as the primary global language, serving as a gateway to progress, development and civilisation.

This raises questions about the reality of foreign languages in Algeria, the objectives of educational legislation and the principles on which it is based. The document does not neglect the principle of educational democracy and its various previously classified indicators. It consistently emphasises the principle of equal educational opportunities for all individuals and groups in society. It also stresses the importance of making education more widely available, ensuring its continuity, and guaranteeing the right to education for all geographical areas, including villages, rural areas, and remote regions.

However, within the framework of the national education policy outlined in the project, support for educational democracy extends beyond the concept of generalisation. It is committed to implementing 'procedures and mechanisms that enable all Algerian young people to access compulsory and free education, while ensuring equal opportunities for success' (Guiding Law No. 08-04, 2008, p. 22).

The Algerian educational system does not take into account ethnic, geographical, or economic differences in its education of individuals, regardless of their gender or social or geographical origin. All individuals in Algeria are equal in rights and duties. These principles, outlined by the educational legislator as the foundations of the system, determine its goals and commitments, providing clear evidence of the objective of educational democracy.

Free education.

- Compulsory nature.

- State organisation of the education system.

The state's role in ensuring equal educational opportunities (Official Gazette, 2008, p. 10).

However, the principles of human rights, with their three variables (children's rights, women's rights and the rights of special groups), did not receive the same level of attention. Their percentages were equal across all variables and expressed clear, specific, limited ideas. This document refers to women's rights and girls' education, and Article 14 of this law is dedicated to supporting and assisting children with special needs in enjoying their right to education.

Table No. (03): Overall presence of universality elements in the guiding law.

Frequency	Variable	Years
Openness to globalization	50	49.50
Democracy in education	39	38.61
Human rights	12	11.88
Total	101	100

Despite variations in culture and differences in levels of development between countries and peoples, there is always common ground, along with needs and requirements that apply to all individuals and are characteristic of all cultures at all times and in all places. It is widely recognised that education shapes societal development; consequently, all developing societies strive to catch up with civilisation, progress and advancement by educating and training their populations in accordance with contemporary global lifestyles, methodologies and strategies (Ibrahim, 2008, p. 62). This is what the document 'Guiding Law' refers to as the global orientation for education in Algeria.

Based on quantitative data, the document emphasises the necessity of openness to universality, respect for others and interaction through the exchange of ideas, information and scientific technologies.

Representing educational reform legislation, this document confines openness to universality within the framework of promoting and valuing scientific and technological culture, transferring modern knowledge, and enabling the Algerian school to take its place among advanced countries. The new educational reforms outlined in the document emphasise the need to integrate information and communication technology, including computer technology and the internet, into educational programmes. Today, the world is a world of technology and communication, where technological forces control all aspects of life. These forces now dominate all scientific, global and international relations, particularly in education (Morsi, 1983, p. 10).

Secondly, the document considers the development of science and the teaching of foreign languages to be key to accessing global culture.

In order to enable Algerian students to achieve proficiency in two foreign languages by the end of their basic education, the document states that monolingualism hinders the country's development, preventing openness to the world and the acquisition of knowledge and information beyond national borders (Guiding Law No. 08-04, 2008, p. 20). It emphasises the importance of learning a foreign language from an early age, linking global educational trends in foreign language policy to globalisation. It views the early integration of foreign languages as a linguistic and cultural necessity of globalisation, suggesting that the reforms introduced in this area are in response to globalisation's demands.

The law document emphasises the concept of educational democracy, which is based on openness to universality within the framework of Algeria's global approach to education. Today, achieving educational democracy represents one of the most advanced stages in humanity's historical struggle for equality and social justice. Experience has shown that the democratic life of a nation depends on its educational and pedagogical foundations, making educational democracy one of its primary objectives, achieved through equal opportunities and greater justice, both quantitatively and qualitatively (Wafra, 2004, p.

11). Therefore, educational democracy involves offering an education tailored to each individual, not merely providing a greater number of educational institutions or eliminating formal inequalities among learners. It is also essential to incorporate qualitative aspects of education that maximise individual potential, a notion embraced by critical educational theorists such as Bowles, Gintis and Pierre Bourdieu. The latter critiques the idea of equal educational opportunities in a diverse society, proposing an alternative concept of educational equity and thus educational democracy. This concept includes three types of education that achieve the highest degree of democracy and social justice.

1. Provide compensatory education, particularly in nursery and primary schools.

2. Education aimed at changing economic, social and cultural conditions (i.e. social demand for education).

3. Education that provides comprehensive support throughout a person's educational journey (Badran, 1998, p. 38).

The third idea of universality in this document (human rights) ranked last in terms of the overall presence of universality variables. The document did not pay sufficient attention to issues that are currently among the most pressing problems at local, regional and global levels. For example, children's rights, women's rights (including girls' education) and the rights of disabled people are among the most critical issues currently addressed by the United Nations, particularly UNESCO, as well as at regional levels such as ALECSO.

Results of the study:

The principles and content of the educational system, as set out in the Guiding Law for National Education, advocate openness to global cultures. This document specifies the mechanisms and factors for global openness, emphasising the necessity of understanding and mastering scientific technology within educational institutions. It also considers foreign languages to be tools for interacting and communicating with others, accounting for 49.50% of this concept.

The new educational reforms aimed to promote democratic values and principles through various concepts and forms of democratic learning, as well as by encouraging the teaching of democracy.

To some extent, these reforms emphasised human rights principles in general, as reflected in certain indicators such as attention to the rights of children, women and special interest groups. However, these principles were not given the appropriate status compared to other universal ideas.

Conclusion:

Article 2 of the Education Law, as published in the Official Gazette, states: 'The mission of the Algerian school is to educate citizens who are open to global civilisation.' This is achieved by providing an education that aligns

with values and ideas related to the comprehensive global context, which no country can ignore today – especially at the beginning of this century – when the concept of the global village has never been more relevant. Essential values include democracy, human rights, scientific technology, the right to free expression, and the promotion of a fertile intellectual life based on

freedom of expression, respect for differing opinions, and rejection of violence in all its forms. Ultimately, these values ensure survival and development by preventing marginalisation and cultural isolation, provided they are adopted correctly and serve the interests of all without undermining the collective and individual privacy of each nation's social entity.

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